

Light of Truth

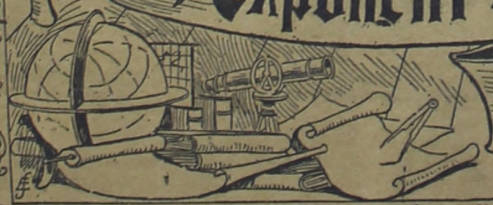
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ELLA WHEELER WILCOX.

An Exponent of the
Philosophy of Life.



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SPIRITUAL ESSAYS

THE FORCE OF AUTO-SUGGESTION.

By Lillian Whiting.

"Power, reft of aspiration;
Passion, lacking inspiration;
Leisure, not of contemplation.

"Thus shall danger overcome thee,
Fretted luxury consume thee,
All divineness vanish from thee."

"If the vain and the silly bind thee,
I can not unlock thy chain;
If sin and the senses bind thee
Thyself must endure the pain.
If the arrows of conscience find thee,
Thou must conquer thy peace again."

Auto-suggestion is the most practical, as well as the most potent force, in life. It is a kind of subtle, determining power, elusive in its nature; escaping analysis or classification, but acting as the controlling, the all-determining power of our lives. It is as elastic as air, and as flexible and all-pervasive. It is as potent as the mysterious force that Keeley sought to discover, yet this dominating energy by which we are so largely directed is to us mysterious and unknown. The secret of all success and happiness is to learn its nature and laws.

Auto-suggestion proceeds from our higher self. It is the higher controlling the lower; but while we are largely unconscious of the nature and power of this higher self and its relation to the lower, we can never receive the full directions it offers nor clearly comprehend those that we do receive. There has been a great deal of talk about the lower and the higher self; the consciousness and subconsciousness and much of this talk has rather steeped the subjects in mystery rather than left it clear.

Leaving the variously vague terms let us simply call this higher consciousness our real self. Let us conceive of it as the immortal being who is temporarily incarnated in the physical world, but whose truest real life is still within the unseen world and companioned by unseen friends. Now it is only a part, a fragment of the complete consciousness which animates the temporal body. "Our life is hid with Christ in God." That is, our real life is being lived in the unseen world. The degree in which the lower conscious life is able to draw upon this larger and more real life, the finer and more important are its powers and achievements. The secret of success and happiness would be to establish the relations between this higher and more permanent and real self and the lower self, or the objective consciousness. Auto-suggestion is made by the higher self to the lower. Just in proportion as the latter can relate itself to the former and learn to recognize its messages, just in that proportion will be joy and exhilaration.

It is possible to realize this unity in the daily, outward living, to come into a unity with this spiritual force from which the spirit draws its energy, and to have the constant guidance, the instruction of auto-suggestion.

How can it be done? First, by a recognition of its possibility. Let one learn to think of himself as a spiritual being dwelling in a spiritual world,

with the responsibility upon him to order his outward manifestation of life while here with the serene dignity, courtesy, sweetness and love that is the natural expression of the higher nature. He must live worthily of himself.

Again, he must train himself to rely on this higher nature. The spiritual self has its spiritual perceptions. It can see and hear what can not be seen or heard by the outer eye and ear. It perceives, as by clairvoyance and clair-audience. For instance, a lady went out one evening to call on two friends. Having made the first call she was about to turn off to the street on which the other friend lived, when she asked of her higher (her real) self if this friend were at home? And had she better go to the house? The reply came after a minute or two, sifting into her objective consciousness, directing her not to go that evening, but to go the next morning. She obeyed, and found that the evening before the friend had been out of town, and that the hour she had chosen in the morning was the one especially convenient for the friend to see her.

The familiar experiment of waking one's self at any hour in the morning is well known. Any person can soon train himself to waken at the time he fixes upon the night before with the unerring regularity of the most perfect time-piece. He has only to say to himself, on retiring, clearly fixing the thought in his mind, I will waken at 6, 6:30, 7, 8—whatever time he chooses—and if he can not accomplish this at first he will soon be able to control the wakening. In the same manner he may control the next day by stamping certain images as the plastic astral world over night. He may stamp it with joy, with achievement, with success. It is simply allowing the higher self to take the control and living in the spiritual world of forces, rather than passively and blindly in the physical world of causes.

A certain education of the body is essential to the more complete grasping of this life. To eat lightly and simply; to take the cold bath on waking in the morning, followed by the Dr. Lewis system of exercise with dumb-bells for a few minutes; to have a half hour for reading, prayer of meditation before breakfast—this is to begin the day aright, and to train the body to be a flexible, elastic instrument for the spiritual being to use. Walking in the open air is also essential; and certain physical, mental and spiritual observances will completely transform and regenerate any person who is faithful to the higher ideals. Of course it is this auto-suggestion that cures disease and wards off all illness when its laws are understood.

The Brunswick, Boston.

"TEN TEST CIRCLES, or The Law of Conditions." Being the result of ten circles held under various conditions for the purpose of studying their effect upon spirit manifestations, and the moral effect of the same upon those composing the circle. By James L. Dow. Price reduced from \$1 to 50c. Bound in cloth, 173 pp. For sale here. There is a fund of information in it.

EARLY SPIRITUALIST METHODS IN 1851-1874.

(By G. B. Stebbins.)

The following letter of Hon. John W. Edmunds, a true pioneer of Spiritualism, to Peary Chand Mittra, of Calcutta, gives light as to the feelings and methods of early truth seekers along illuminated paths. We find it in a slip cut from the Banner of Light of September 26, 1874:

LETTER FROM JUDGE J. W. EDMUNDS.

Dear Sir—Yours of the 8th of May reached me only lately, partly because of my having retired early in the summer to my cottage among the mountains, where, away from the bustle of city life for awhile. I can have time to ponder a movement on the sublime truths now being revealed to us. The interest of those truths is increasing daily, yet, like all God's teachings, they come to us in the most simple form, and so molded as to be within the reach of even the commonest mind. The most simple form that we have experienced in this country—the A B C, as it were, of our new school—is by the rapping and table tipping. Yet in this form comes the remarkable phenomenon of inanimate matter, moving without mortal contact, and displaying intelligence—a marvel, it appears to me, as great as any recorded in the annals of mankind. This must, of course, be done by some power outside of ourselves, and yet we have much to do with it—at least to the extent of putting ourselves in a condition to receive it, and aiding it to come to us. If we want to converse in English or French, we must be where English and French are spoken; and so, if we wish to have the manifestation of spirit communion, we must place ourselves in a situation to have it come. It is not to be in a crowd amid the turmoil of human passion, but quietly and retired—"the world shut out;" not in a sneering and caviling temper, but calmly and honestly seeking truth, and nothing else; not for mere selfish gratification of idle whim or curiosity, but earnestly realizing that we are communing with the dead. With such feelings, let from three to six or seven persons get together at twilight hour, when the turmoil of the day is over, and sit in a circle, with hands joined all around, and in silence. In these few words is contained the whole direction of the mode in which the communion is brought about, but even that is not always sure of success, nor will the manifestations always come at once. Sometimes there is an entire failure and sometimes we have to wait quite a while, but most generally it will come first or last.

When it comes in this form your communion will be by spelling words from the alphabet; for instance, when you observe the table to move, express a wish that it may move three times for Yes, and once for No; and then call the alphabet, letter by letter, until the signal for Yes is given at the sound of a particular letter, when you write that down and begin the alphabet again and go through again until the next letter is indicated, and so on, until you get words and sentences. It was in this manner that the communion was begun with us, and you will be surprised, as we were, at the ease with which you will concert a set of signals with the intelligence that will be dealing with you, and which will meet you more than half way. Almost every circle has its own modus operandi. In Spain I was told of a novel mode. The alphabet was reduced to twenty-four letters, and each letter was numbered one, two, three, four. If number one moved it was A; if number four

moved it was D, and so on. The particular form of the communion is not, however, of so much moment. The important thing is to secure a manifestation of the presence of power, for, as soon as you get that, you will find no difficulty in devising a mode of going further and making it available. And in regard to bringing the power around you, everything depends on the disposition and mood of mind of the circle; some get frightened; some are afraid of being laughed at; some, unimpressed with the solemnity of the occasion, indulge in frivolity; some get excited with the bare possibility of its being a verity, and some will be selfish enough to destroy all harmony in the circle; and all these are unfavorable conditions and often retard, and not unfrequently prevent, any manifestation. The most proper state of mind is one of harmony and devotion; and singing and prayer are always found to be conducive to that. Oh! how glad our departed friends are to avail themselves of this, to them, new mode of once again visiting the dear ones left behind, and how pained they often are at the trifling and irreverent manner in which their advent to us is welcomed! And how often do they turn sadly away at the impatience that cannot wait until the conditions can be prepared! Ignorant ourselves of what these conditions are, we are often unconscious of the impediments we ourselves put in their way, and for this persistent patience is the great remedy.

It will be quite out of my power to give you "directions as to the selection of the media." Were I with you, I could perhaps say of the persons present who would be most likely to be a medium; but not otherwise.

You will have to try your circles until you do find one, and when you do find one, he or she may be developed in a form quite unlike anything I have alluded to. But here again I repeat the remark that, as soon as you observe the presence of the power, whatever its form, you will have no difficulty in opening the communion with it. When I return to town I will try to send you some publication that may aid you, for we have many a one now in our libraries.

Wishing you every success in your pursuit of this true knowledge which so purifies and ennobles the soul, I subscribe myself, very truly yours,

J. W. EDMUNDS.

P. C. Mittra, Esq.
Cheonderoga, on Lake George, Jan. 29, 1851.

In the same Banner is a word from Mittra on the soul-knowledge of God.

The unity of spirit, from our busy New York to the banks of the Ganges, is significant and valuable. The Hindoo, learned in the wonders of the inner life, goes back to the soul and says:

"The existence, separate essence and immortality of the soul can be demonstrated by spiritual exercises. The soul is either confined or free. The former is the general state of man. As long as the soul can not rise above the material or external world, so long it is confined. The soul which is confined is phenomenal, and is thus seen. It is sometimes human and sometimes animal in its manifestation, or appears in combined form of the human and animal in varying elements of both. The soul which is confined is limited in judging powers; it has special creeds, special opinions of good and evil, special ideas of vice and virtue, of punishments and rewards, hell and heaven, forms of prayer, of God and his attributes. The knowledge of God we derive from confined souls is very limited, because it clothes God Almighty with human attributes; for this reason the real spiritual knowl-

edge of God is so rare and opinions differ. Wherever the ethical element is predominant, the knowledge of God must be higher; but it can not be so high as when the soul is emancipated, or rises above matter. Ethics, the culmination of spirituality through the mind and the highest human element, is certainly better than the animal element; but whatever does not emanate from the soul itself is phenomenal, and whatever is phenomenal is dying. The mission of the phenomenal (mind) is to merge into the noumenal (soul). When the soul is free and separate from the world of sense, it is in its proper sphere, it abandons what is mundane and feeds on what is spiritual. It creates a world of its own, knows its own destiny, and progresses eternally in knowledge and happiness peculiar to its new existence."

Errata. — In my article on Chund Mittra, in your issue of Dec. 3d, for Bombay let Calcutta be made his home.

In the paragraph on the Bramo-Somaj, let me say that its great leaders gave reincarnation no endorsement, but left it behind with other old Hindoo doctrines which they did not wish to support.

"CUI BONO."

Into this world, with its hurry and bustle,
Its achievements most grand, its fame
and renown,
We all claim a footing, and tug here and
tussle
For our share in glory, our part in life's
crown;
And while it is noble to strive for the
highest,
And ne'er to grow faint, though fortune
may frown,
It's the mark of a coward, and treason
most dire,
If building your house, you pull others
down.

No matter how plain the style of your
dwelling,
No matter how poor its timbers may
be,

If, as a builder, your bosom is swelling
With hopes beyond sight, as yet in a
ream,

You are independent in pride of possessing,
Though life be obscure, or filled with re-
nown;

But days that pass on will bring you no
blessing

If building your house you pull others
down.

There are many who build without a foun-
dation,

Who never have sought one plan of their
own,

But have watched other minds, of high or
low station,

Then scattered their work, then each
stick and stone,

Have gathered, and claimed as truly their
portion,

And built into shape, though conscience
might frown,

But the great Master Builder, who guards
o'er the nation,

When building his home will pull their
houses down.

—Abbie W. Gould.

THE COMFORTER.

You are never alone. The hosts of
our dear ones have not lost their affec-
tion for or their interest in us. V. 3d
dom comes to the mind, good cheer to
the heart and strength to the soul in
mysterious ways which we can not
wholly fathom. God is here, Christ is
here, the angels are here. Not there,
but here. Be brave, therefore, for help
is always at hand.

GEORGE H. HEPWORTH.

In Nice, France, there is a society
called "The Friends of Trees." The
forests and mountains being almost
completely devastated and denuded in
the maritime Alps by the axe of the
peasant, a price is given to landowners
who plant trees on vacant spots, and
an annual Alpine fete destines a do-
nation of \$100 to the society or indi-
vidual who plants the largest number.

About eleven species of British birds
lay their eggs on the ground and make
no nests.



ATTITUDE OF THE BIBLE TOWARD SPIRITUALISM.

Number Twenty-Eight.

By Moses Hull.

Jesus has been found to be a good medium—if not the best, at least one of the very best in the world; yet, like most other good mediums, peculiar and extremely fallible. A few further evidences on this point might be consid-
ered.

He was himself a mendicant, with-
out a place to lay his head. See Matt.
8:20. He preached that mendicancy
was a virtue, and that prosperity was
wicked. He said, "Blessed are ye
poor, for yours is the kingdom of
heaven." Luke 6:20. Here he seems
to make poverty the only condition of
getting heaven. In the same connec-
tion he denounces the rich. Where
people get their wealth by overreach-
ing, gambling and robbery this de-
nunciation is well. There are people
who, by industry, virtue, temperance
and prudence arrive at a time where
they can live at comparative ease;
should they be denounced and com-
pelled to give all their hard earnings
to the lay and indolent spendthrift?
Even where the rich come by their
wealth by means of overreaching it
would be better to denounce the
means by which they have obtained
their wealth, as did James (see James
5:1-5), than to indiscriminately de-
nounce prosperity.

In the parable of the rich man and
Lazarus, Lazarus goes to heaven for no
other reason than because he was a
poor beggar, covered with filthy sores.
The rich man goes to hell simply be-
cause he had wealth, and dressed in
purple and fine linen. No charge is
brought against the rich man, and no
virtue is claimed for Lazarus. All
these things demonstrate to my mind
that Jesus estimated the purity of
man's character in the inverse ratio
to what he possessed. And thus he
proved that he was, in some respects,
quite as fallible as some others for
whom no claim to godhood is made.
He was simply a sincere, but fanatical,
medium.

He was one of the kind of commu-
nists, or anarchists, who refused to
recognize the ties of consanguinity or
natural affection. In Luke 14:26 he
said: "If any man come to me, and
hate not his father, and mother, and
wife and children, and brethren, and
sisters, yea, and his own life also, he
can not be my disciple."

No interpretation can be put on
these words that will relieve Jesus
of the charges here made. This lack
of affection was at least twice mani-
fested toward his own mother, and
once toward his brothers. In John 2:4
he said to his mother, "Woman, what
have I to do with thee?" But once on
an occasion when he was talking to
the multitude his mother and brothers
came to see him. Some of his friends
told him that his mother and brothers
were waiting without—that they could
not get in. But he ignored fleshly re-
latives for those who believed as he
did, and traveled with them. Mark
3:31-35 states the case as follows:

"Then there came his brethren and
his mother, and, standing without,
sent unto him, calling. And the mul-
titude sat about him, and they said
unto him, behold thy mother and thy
brethren without seek for thee. And he

answered them saying, who is my
mother, or my brethren? And he
looked round about on them that sat
about him, and said, behold my moth-
er and my brethren! for whosoever
shall do the will of God, the same is
my brother and my sister and my
mother."

This department of the subject could
be pursued much further, but this is
enough to justify the statement that,
though Jesus was a great medium,
and a more than ordinarily good man,
he was a god in no other sense than
that in which his fellow beings were
gods. On the other hand, he was a
fanatic, whom it would be disastrous
to follow.

The aberrations in the character
and life of Jesus can be explained by
a knowledge that his mother and re-
puted father were both mediums. Pre-
natal conditions and conditions which
surrounded him during childhood com-
bined to develop in him a mediumship
and at the same time a fanaticism
which combined to make him the er-
ratic character he was.

The next great Biblical medium to
pass under review is

PETER.

This was one of the three individ-
uals of whom Jesus always made a
confident. He always accompanied
Jesus when he went to do work which
required the best mediumship and the
finest conditions.

When Jesus asked Peter, "Whom do
men say that I, the son of man, am?"
and he answered him, then Jesus
asked, "Whom say ye that I am?" Pe-
ter answered, according to our trans-
lation: "Thou art the Christ, the Son
of the living God." Jesus told him
that flesh and blood had not revealed
this to him, but his father which was
in heaven. See Matt. 16:13-17.

When Jesus said, "flesh and blood
hath not revealed this unto thee," he
meant that he had not received it
through his fleshly organs, nor had it
come to him from flesh and blood. No
physical lips had ever uttered those
words nor had physical ears ever
heard them; as a medium he had seen
or heard this, or had received it inspi-
rationally.

I said, "according to our translation
Peter said 'thou art the Christ, the
Son of the living God.'" The reason I
put that in is because the other evan-
gelists say, "I say thou art the Christ,
or a Christ."—Mark 8:29. Luke says,
"The Christ of God."—Luke 9:20. This
term "Son of God" and "Son of the
living God" occurs several times in
the Bible, where there is nothing in
the original to justify the statement.

After this little more can be learned
of Peter's mediumship until we reach
the book of the Acts of the Apostles.
The first fifteen chapters of that book
are filled with accounts of his medi-
umistic work. Indeed there is little
else in this part of Acts except Peter's
work. As a history of mediumistic
work you can find no reading, either
ancient or modern, that excels this
book.

The first chapter of Acts is merely
introductory to the great mediumship
which begins to be manifested in the
succeeding chapters. This book claims
to have been written by the same man,
and to the same man, as the book of
Luke. For proof of this please com-
pare Luke 1:1-4 with Acts 1:1-2. Acts
1:3 begins a record of most wonderful
phenomena. In speaking of what Je-

sus did to the Apostles, the record
says:

"To whom also he showed himself
alive after his passion by many infal-
lible proofs, being seen of them forty
days, and speaking to them concerning
of the things pertaining to the king-
dom of God."

The writer of this seems to be as far
gone on physical phenomena as the
most ardent phenomenalists among
Spiritualists of today. Our translation
makes the proofs infallible; I hardly
think they were justified in using so
strong a word as that in this case.
The Revised Version takes out the
word infallible. The Greek would jus-
tify the term "clear proofs" instead of
infallible proofs; but as the writer
tells what the proofs are, we will be
justified in drawing our own conclu-
sion.

He showed himself alive—was seen
of them and talked with them for forty
days. That, it seems to me, would
be evidence enough for them to decide
whether the proofs were clear or not.

It seems that they sat in a seance the
most of the time for ten days, during
which they waited for the baptism of
the Holy Ghost. This Holy Ghost, I
think I have sufficiently proved, was
spirit power. It seems that Jesus ma-
terialized and was with them much of
the time during this forty days. This
is learned from his having been seen
of them, and his having spoken to
them of the things pertaining to the
kingdom of God. Also, from their
asking him, "Lord, wilt thou at this
time restore the kingdom to Israel?"
And his answer as recorded in verses
6 and 7.

In a recent issue of the New York
Evangelist, says The Central Metho-
dist, Dr. H. M. Field, the editor, speak-
ing of his experience with his paper
since he passed "the dead line of sev-
enty," says: "Now the business of an
editor is a profession, and one which
requires as long and hard train-
ing as that of a physician or a law-
yer. I would as soon have a wood-
chopper to set a broken leg as to have
an untrained hand to manage a news-
paper. The work which it involves is
not so much harder than that of one
of the professions, except that it is a
work of which you can not 'let go' for
a single day, so that the demand on
one's strength is exacting and inces-
sant. The minister can have his sum-
mer vacation, and go off for weeks or
months to the Adirondacks or the sea-
shore or to Switzerland, but the editor
has no interim unless he can get some
one to take his place, for the paper
must appear. He may be exhausted
with day and night work, or he may
be on a sick bed, but no matter for
that, he must find some way for its
reappearance. Like a soldier who can
not stop to weigh the chances of being
killed, he must do his duty!"

The great pyramid of Cheops is the
largest structure ever erected by the
hand of man. Its original dimensions
at the base were 764 feet square, and
its perpendicular height in the highest
point 448 feet. It covers four acres,
one rood and twenty-two rods of
ground, and has been estimated by
English architect to have cost not
than \$165,000,000.

Watches should be wound in the
morning, says an experienced jeweler.
The mainspring of a watch shot with
ways be relaxed at night when nature does
watch is still, and tight when nature does
watch is carried about in the train of the
during the day. Winding ever-
ing will effect this purpose, a
variably secure the most accurate time.

A TALE OF A HALO.—(Illustrated)—By
Morgan A. Robertson. 50 cents.
ADVANCEMENT OF SCIENCE—By Pro-
fessor John Tyndall. 50 cents.

MISCELLANEOUS.

BLINKS AT THE LIGHT AND RETURNS TO HIS BURROW.

The following is extracted from a painful screed on "The Development of False Religions and Isms" under the name of L. A. Phippeny, in The Signs of the Times, a big religious paper published at Oakland, Cal., the editor of which asks if he may not count the Light of Truth his co-laborer in Christ Jesus:

"SPIRITUALISM.

"Until recent years the claims for Spiritualism have been regarded with more or less disfavor, especially by men of science. The conduct of certain classes of its earlier adherents was such as to bring it into disrepute, while sleight-of-hand fakirs have contributed to unpopularizing it by pretended duplication of the spirit manifestations. But late years have witnessed a decided change of front in its professions. Gradually men of the coarser elements have been eliminated, until today it presents a well-defined organization, and stands knocking for admission into the lists of Christian religions by virtue of its acceptance of the Bible in the light of modern science and advanced criticism, and its millions of followers among all creeds.

"Beyond controversy the central idea of this system is the greatest delusion ever sprung upon the human race. This is the theory of the inherent immortality of the soul, which is by no means limited to the one system, but, almost without exception, is the basic idea of every form of religion, faith, belief, creed, or ism on the face of the globe, that does not accept the plain teaching of Holy Writ on the subject. Unconsciously millions worship at this false shrine, and the way is now fast opening for the elaboration of the most sinister designs upon mankind that the master mind of a fallen angel can devise. This departure from the Bible and its revelations of the future has set adrift vast multitudes upon an unknown sea. As a consequence no line of thought is more intently pursued today than that which pertains to conditions beyond the grave. And it would seem, also, that to the blinding of men's minds concerning this theme the archdeceiver has given his special attention.

"PSYCHICAL RESEARCH.

"Probably the most significant movement in modern times along this line, and one that promises greatest results from the human standpoint, is the work of the Society for Psychical Research. This body, only a few years old, is already represented in all parts of the world by a membership of about 1,300, among whom are men of the highest standing in scientific and religious circles and in national affairs. Its present president is Sir William Crookes, F. R. S., and its secretary, Richard Hodgson, LL.D., of Boston, Mass. Among its vice presidents are the Right Hon. A. J. Balfour, M. P., F. R. S., the Right Rev. the Bishop of Ripon, Prof. William James of Harvard University, Prof. S. P. Langley, Smithsonian Institution, Washington, D. C., and others.

The object of this society is the investigation by scientific methods of the abnormal manifestations through psychistic mediums, as well as all occult or hidden phenomena, such as clairvoyance, telepathy, hypnotism, dreams, etc., with a purpose of arriving, if possible, at a knowledge of some of the mysterious forces producing these various phenomena. And, in the end, it is desired to prove or disprove the theory of the immortality of the soul, and the possibility and conditions of life beyond the grave.

"Only the briefest reference can here be made to the results thus far obtained by the exhaustive and careful investigations of the society, which extend through a period of years. Suffice it to say that the most rigid tests were arranged again and again for the supposed communicators from the spirit world, and were so uniformly and successfully met that the learned secretary of the society, who at the beginning of the investigations was a pronounced disbeliever in any future existence whatever, is fully convinced that the soul does survive the death of the body, and can, under certain limitations, return and communicate with friends still in the flesh.

"The society's published reports have produced a profound sensation and awakened widespread discussion. In the columns of the New York Independent of Sept. 29, 1898, Prof. James H. Hyslop of Columbia college, New York, admits that the facts produced by the society can not be 'laughed out of court,' and wonders if those who have hitherto doubted the demonstration of immortality by science would not better cease resistance to Spiritualism.

"THE TRUE LIGHT.

"From this night of moral darkness there is only one escape, and that is in following the light of God's word. In this word is given full information concerning existence and conditions beyond the grave, and there is likewise furnished a logical and scientific explanation of the phenomena that are so puzzling unbelievers in this latter age. Two general truths of revelation settle these questions effectually. They are:

"First, (a) that in the day of death the thoughts perish (Ps. 146:4), and (b) that the dead know not anything (Eccl. 9:5); (c) that immortality will be bestowed only on the just, and at the time of their resurrection from the grave (John 5:28, 29; Luke 14:14; I Cor. 15:53); (d) the unjust receive the reward of their wicked deeds later (Acts 24:15; Rev. 20:12-15, etc.).

"Second, (a) there are about us, though invisible to our eyes, good and evil angels, beings superior to man. (b) Satan, the head of the evil angels, is called the father of lies (John 8:44), and the deceiver of the whole world (Rev. 12:9). His first lie on this planet was the notable assertion that has formed the basis of all false systems, and is the only text in existence upholding the theory of the immortality of the soul. It is found in Gen. 3:4, and is, 'Ye shall not surely die.' The word reveals the history of both these classes of beings, and the reasons for their presence here. That word of revelation is free to all who wish to search its pages.

"Knowing, therefore, the state of the dead, and having information concerning the presence of wicked spirits possessed of superior powers, we know what intelligence it is that is working thus near the surface, though with an air of profound mystery, in leading men to a pretended communication with the souls of departed human beings. Most certainly, marvelous things will be communicated, but it is a will-o'-the-wisp chase, for it is a deception, whose object, together with all other forms of error from the same source, is the destruction of souls that might otherwise, through faith in God's revelation, know of His love, and share in His high purposes for those who choose to be true to Him.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. Isa. 8:19, 20."

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SPIRITUALITY.

There are very few people who condemn religion. What they often criticize, when they object to much which passes under the name of religion, is supernaturalism, mere heartless formalism, sectarian narrowness, or that emotional excitement which is evanescent and morally fruitless. Spirituality, a life of purity and of faith in the integrity of the universe, will always command the respect and admiration even of those whose ideals are not high. But excitement, violent manifestations of the religious sentiment, unaassociated with ethical thought or moral conduct, in these practical times, fail to impress the intelligent public.

An illustration of this fact is furnished by a sermon of Rev. Duobis H. Loux, who preached last Sunday in Crecar chapel, Chicago. He said:

"If spirituality is to become a part of the girdle of truth men are weaving for themselves we must first disentangle it from a skein of ensnared meanings. What have we made 'spiritual' to most men but a softer name for an abnormal state of consciousness known outside of religion as 'hysteria'? 'The narrow land between sanity and insanity' would be a fair definition equally applicable to both terms in the judgment of many who watch us. Now the presence of the counterfeit is the cause of the suspicion cast upon that which has a right to be current.

"The hysterics of religion must go if the spiritual is to be received of men. A word as to the symptoms. In hysteria proper partial anaesthesia, one-sided paralysis, depraved appetite, as for slate, clay, extreme emaciation, love of gaunt exhibition, inordinate desire for sympathy, absent-mindedness, conceit. The similitude of each has crept into the idea of spirituality. Beware of apostleship to what your fellow-men see is at once self-righteousness and stagnation. The largest whistle ever heard on the Mississippi belonged to the smallest craft on its waters; in order to blow it the engine had to be stopped."—B. F. U.

OBSEQUIES OF MRS. HELEN E. HILL.

The funeral services of the late Mrs. Helen E. Hill were conducted on the 28th ult at her former home, 1102 Girard street, Philadelphia. The house was filled with sorrowing friends and the room in which the body lay was transformed into a veritable palace of flowers.

During her life Mrs. Hill was a noted Spiritualist, and the services at her funeral were conducted after the rites of Spiritualism. The interment was made privately at Northwood.

Mrs. Hill was the wife of B. B. Hill and was born in 1834. Her youth was spent in Rochester, N. Y., where her sister, Mrs. Rowe, still resides. Mrs. Hill has been for many years a very active worker in the First Association of Spiritualists, the Women's Progressive union and several benevolent organizations. Her friends were numerous and many of them lifelong, and she delighted in disbursing practical charity in an unobtrusive way. She embraced Spiritualism at a very early age and remained one of its warmest adherents to the last. The Children's lyceum and Young People's union, of which Mrs. Hill was a devoted friend, sent beautiful floral tributes, as did also the Helping Hand society.

Addresses were delivered at her funeral by Harrison D. Barrett, president of the National Spiritualists' association; Mr. and Mrs. E. W. Wallis of Manchester, England, and W. J. Colville, who is the lecturer of the First Society of Spiritualists, and who had been for many years a confidential

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NOW HUSTLE.

friend of Mrs. Hill's, whom he describes as having been one of the truest and most motherly of women that it has ever been his privilege to meet.

DETROIT TENDERFEET SHOWN UP.

WHAT ATTORNEY GRECE KNOWS OF SPIRITUALISM.

And the People Who Know of It and Are Afraid to Confess It.

A large number of the leading Spiritualists of Detroit attended the meeting at Star and Crescent hall the other night for the purpose of hearing Attorney E. S. Grece, who figured as a witness in the Ascher trial, give the names of prominent people in the city who are Spiritualists, or Spiritualistic investigators, but who refuse to admit it when questioned.

The Spiritualists of the city are determined to be known to the public as they are and not as they are represented to be through the "fake" mediums and frauds, who are continually being exposed. This announcement was made from the platform by Dr. C. W. Burrows.

Mr. Grece prefaced his enumeration of Spiritualists with a short resume of Spiritualism. The truth, he said, should be told. The preachers didn't tell the truth for fear of losing their congregations and their salaries; neither did the lawyers nor physicians for the same reason. All had to earn bread and clothe themselves. Stern necessity forced them to compromise with truth.

"They don't tell the truth," said Mr. Grece, "but I will. I hate a coward. I can understand how a man may be a coward physically, and I don't speak in that sense. I mean the cowards who will not face the world in their beliefs. There are numbers of men in this city who attend Spiritualistic seances and conferences to get consolation of soul, who ought to be willing to say: 'I'll stand by the faith that is in me, regardless of what the world will say.' These same men believe in Spiritualism, yet attend elegant and aristocratic churches, and sit in costly pews, while all the time they are contributing their money towards the support of Spiritualism. One of them preaches or claims to preach the gospel in a fashionable Woodward avenue church for \$3,000 a year. There is another who has tried to practice law in the recorder's court. He told the jury in the Ascher trial that he was sure they didn't believe in spooks or any of that kind of rot, and then added that while he did not know anything about Spiritualism, he did not think that Ascher was a Spiritualist. Here we have the spectacle of a man who in one breath condemns a thing as being utter rot, and in the next says that he knows nothing about it.

"But these pigmies are not half so bad as the men and women who attend church and then sneak around to get comfort from the mediums. I am going to expose a few of these alleged investigators. They call themselves investigators, but some of them have been investigating for a long time. One of them is a prominent dry goods merchant on Woodward avenue. I have been at the same meetings with him and he has avowed his faith in Spiritualism. But he is a coward. He is afraid to admit it, and he is today one of the main pillars of a big church."

Here Mr. Grece gave a list of names, among them a prominent furnishing goods merchant, a well-known caterer and several ministers.

"I have the name of a minister here who has been a Spiritualist for several years," said Grece, "and who goes to the leading mediums of our city as regularly as clockwork. He even reads his sermons to them and asks their advice. Now, I think that if he preaches the sermons of the mediums, the mediums and not the minister should get the credit. The man is a

Baptist preacher. I also know of an instance where a young people's society of a Baptist church, and a prominent one, held a sitting and engaged one of the leading mediums of the city. It was one of the stipulations that no one who was not a Baptist could participate."

Another man whose name Grece said he was proud to mention was a judge of the Wayne circuit court. "He has attended materialization circles and pronounced the results as nothing short of marvelous." An ex-senator and a congressman were also among those named by Grece.

"These men all receive comforts from their faith," said Mr. Grece, "and I see no reason why Spiritualism should not be benefited by letting the public know who they are. If this was done there would be less criticism, and instead of a slur it would be a credit to be known as a Spiritualist."

OBITUARIES.

HON. JOHN S. LETFORD.

Suddenly and without warning, so far as his friends know, the Angel of Death touched the heart of Hon. John S. Letford, and he ceased to live on Monday evening, Dec. 12, 1898.

Mr. Letford was born at Windsor, England. He came to America in 1840 and settled at Cincinnati, O., where he was united in marriage to Miss Jane Jones. With his family he removed to Minnesota in 1854, and after a year's residence in St. Paul he settled in Carver county, where he continued to reside for some years.

While residing in that county he held various offices of trust, and was for two terms a representative in the legislature. He was an active business man, devoted some time to the practice of law and was one of the incorporators of the St. Paul and Sioux City Railroad company.

In April, 1887, his wife died, leaving a family of five boys and one girl, all now living and married except one. John, the eldest, resides with his family at Eagle Bend; William resides with his family at St. Louis; Edward with his family resides at Racine, Wis.; George is southern advertising agent for Bucklin & Company; Harry, married and residing at Beardsley, where he publishes a paper, and Mrs. Elida Nelson, residing at Stevens Point, Wis.

In 1888 he removed to Minneapolis, and while residing there he was married to Miss Daisy Jones, who, with two little girls, the fruit of this union, now survive him.

In 1896 he, with his family, removed to Buffalo, Minn., where he has since resided.

He was born and reared in the Episcopal church, in which faith he lived until two years ago, when he became a convert to Spiritualism, the most ancient as well as most wonderful of all beliefs.

Died, at the National Military home, Wisconsin, Dec. 10, ult., Ebenezer J. Stout, aged 75. Deceased was a native of New York state, serving as captain of a battery of light artillery during the civil war. He was prominently identified with the Spiritualist cause from its inception by the Fox sisters, an intimate friend of the late Prof. Denton and wife, and had an early acquaintance with Andrew Jackson Davis and his second wife, "Mary." He gave many years of his life to the dissemination of spiritism, impoverishing himself and family by its advancement.

When through reading this paper do not destroy it, but if you don't wish to preserve it hand it or mail it to some friend and thereby increase its usefulness.

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"A Solomon City woman w a revival meeting the other said that in her heart was a with eyes like balls of fire and as big as a washbowl," says the sas City Journal. "The grf C Nature was evidently misguided sympathy of doctors. She ought to story to a Keeley physici preacher."

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A GRAND RECEPTION.

The Spiritual Anniversary of Eighty-Four Years—Voices From Higher Realms.

ADDRESSED TO PROF. J. R. BUCHANAN.

December 11, 1898, a select company assembled at San Jose, Cal., in the parlors of Dr. Buchanan, to celebrate the commencement of his 85th year, and spent the afternoon in lively social enjoyment and spiritual conversation.

A brief address was made to the company by Mrs. E. S. Buchanan. The spiritual pictures by spirit power of the author, Charles Darwin, of Moses, the leader of the Jewish nation, and of Helen of Troy, the origin of the Trojan war, were displayed and their history given.

An address was read by Dr. Buchanan, some refreshments were enjoyed and a freer expression from the spirit world from a legion of spirits than ever before recorded, was offered the interested company, who deeply enjoyed the opportunity of such a celebration. The following is the

ADDRESS OF DR. BUCHANAN.

Today ends my 84th year, and also ends the darkest period of my life, according to the law of periodicity, which with kindly and devoted assistance I have survived. No man was ever more fortunate in that way or more grateful for his salvation to his present guardian.

As the soldier in a military campaign exhausts his strength and life, and hears the sounds that show death to be passing near, so the soldier of humanity, doing the work of the higher world, knows that in standing up against a world which has always been at war with heaven, he must encounter a dangerous opposition on all sides.

For half a century I have been engaged in this campaign, first against the bigotry of the old collegiate medical profession, which has just inflicted so much misery and premature death upon mankind by the lancet, and by ignorant medication. Then with the rulers in government, who have plunged our country in distress and poverty and endangered our liberty. Then with the leaders in education, who, following the lead of ancient colleges, have largely destroyed the capacity for intelligent progress, and have hindered the development of science. And finally with a false church, inherited from a barbarous age of superstition, which has paralyzed the reason and benumbed the moral sense of mankind, so that men intelligent on other subjects are either unable or unwilling to investigate its claims and study its history.

Against this mighty combination of irresistible power ruling the press, ruling the church, ruling the army, ruling all men's thoughts through collegiate education and million-volume libraries, and stamping on all the heretical opinions born of ancient ignorance and fraud, the unchangeable divine authority, I have asserted the right of free thought.

It was necessarily some dissatisfaction, but no man dared to disobey me, for such men were for me mobbed or executed, shot or hanged, stowed in prisons, slaughtered by tens of thousands, burned alive, until the new world was raised in '76, and the heretic or religious heretic was permitted to live, but amid a storm of denunciation from all quarters of this new world, while the prison frowned across the ocean.

But this was a great liberty, and I

availed myself of it 64 years ago, with the results that 53 years ago, in company with other independent souls, we established a college of mental and medical independence, raising a flag that is now followed by over ten thousand physicians, which is sufficient for the present stage of progress, and then was able to present the true basis of political liberty in the land, which is now being discussed all over the world, and the perfect method of pioneer scientific progress in psychometry, and the profound basis of medical philosophy and true methods of education for future colleges, to develop a nobler race of men and women—and the true science of the brain, the basis of philosophy and of inspiration—and the true religion, which is now beginning to glimmer in Spiritualism.

That religion came to Palestine nineteen centuries ago—the religion of heaven—by the direct inspiration of one great leader, who has been slandered and misunderstood ever since, and the inspiration of men who have been truthful enough to be his followers with a heroism which led them to death.

Whether there are any such today remains to be seen; but I believe humanity is not entirely degenerate and that Spiritualism will find and develop them, for there are thousands of noble souls ready to inspire them, and the age of miracles is beginning that will surpass all known nineteen centuries ago.

But the temple of the true religion went down to ashes in the fires of persecution that raged through all antiquity. Yet that sacred fire still lives in the ashes, though it had no vestal virgins to guard and preserve it. I have reverently uncovered the ashes with kindling and a match to start the fire that is to warm a cold, wintry world, where millions starve, unheeded, because the divine fire of love has been quenched by avarice and war.

When that fire is slowly, very slowly, kindling in darkness and cold, a small group, counted by hundreds, will gather on earth, but a vast multitude are looking on from above, with words of encouragement, that come whenever we listen for them with clairvoyant ears.

They know that light and love are coming back to earth after ages of moral desolation, and the truth once lost in Palestine will be restored to all the earth, after the destined period of suffering is past, which the laws of periodicity assure us was inevitable.

If we rise to higher realms, we may hear the voices of Confucius, Socrates and Plato, of all the martyred apostles, of Wyckliffe and Luther and of brave John Knox of Scotland, and George Fox of England, of Hypatia, Joan of Arc and Bruno, of Latimer and Ridley, of Huss and Savonarola, of Cicero and Demosthenes, of Wesley, Wilberforce and John Murray, of Godwin, Voltaire, and Hume, of Paine, Washington, Jefferson, Henry and Lafayette, of all our revolutionary statesmen and our more recent statesmen, of Lincoln, Clay, Webster, Calhoun, Douglass, Seymour, Garrison, Phillips, and even such new arrivals in the summerland as Gladstone and Bismarck (for I have heard them), and of modern divines, Parker, Pierpont, Bucher and Spurgeon—of Shelley, Bryant, Longfellow and Lowell—of my personal friend,

Denton; Robert Dale Owen and the senior Owen, Judge Rowan and Prof. Caldwell, the stateliest men I have ever met; my own father, who was born too soon for his own interest, and my dear conjugal companion of other days, and an innumerable host, personally unknown to me, some from prehistoric ages, all ready to speak of the life in heaven and the duty of their descendants on earth, and their pleasure in the restoration of heavenly religion, so long struggling for a place on earth, who are ready to appear at the call of our Spiritualist postmaster, Mr. Lynn, which they readily hear. They will come as they think best. I leave it all to them and I have suggested nothing to Mr. Lynn, or to my invisible friends.

THE MESSAGES ARRIVE UNEXPECTED.

As I expected Mr. Lynn to be present on such an occasion I was sure that my spirit friends would take the opportunity to send me their friendly messages through his hand, as they have done before, which they do with such wonderful facility. But as they generally know what I am doing, they saw that if they acted on my written hint the writing would occupy too much time for such an occasion, and would forbid many expressions from those who wished to speak. Hence while I was writing this address, at the very same hours of the forenoon they began at Mr. Lynn's office to send me their messages, covering 12 pages, and when I invited him to use his hand I was agreeably surprised to receive 21 written messages which were well read by Mr. Lynn, signed in the following order by Wm. Denton, Cornelia, Pierpont, J. C. Bundy, James G. Blaine, John G. Whittier, Gerritt Smith, Horace Greeley, Thomas Carlyle, Edwin Forrest, Thomas Paine, Nicholas Longworth, Henry C. Wright, Henry Clay, Kate Field, Charles Spurgeon, A. Lincoln, Wm. Lloyd Garrison, Wm. E. Gladstone, Robert Dale Owen, Geo. D. Prentice.

Some of these names were quite unexpected, such as J. C. Bundy, whose views differed much from mine in life; Edwin Forrest, with whom I had never had any intercourse, and Nicholas Longworth, a Cincinnati millionaire whom I barely knew in life; Rev. Charles Spurgeon, the great London revivalist, who made hell so vividly real to his hearers, did not surprise me at all, as he had previously discarded his earthly superstitions, as all honest preachers do. If the gates were freely opened by superior mediumship we might have the testimony of a hundred thousand (even of Roman Catholics) as to the falsity of their theology.

It would gratify many to know how quickly intelligent spirits get rid of all the falsehood and superstitions of earth. There would be a rapid and wholesale demolition of old superstitions if mankind could rise out of the bog-mud of materialism and the debasement of avarice to listen to their advanced ancestors. But the spiritual press is the only channel through which exalted spirits can reach the earth.

The following messages are the beginning of the immense shower from higher realms that will soon begin, which might have begun fifty years ago if not repelled by a blockhead skepticism and intolerance.

SPIRIT MESSAGES OF CONGRATULATION.

WM. DENTON.

I could not, even if I would, let the day go by without my friendship being placed on record. Think how grand is the power that gives us eternal life, so that we can greet you on this day of days. We have both fought

for freedom and equality and the "soul of things"—in that we are brothers. I say no more, only to assure you that I am ready to greet you and to help you when I can. Age 84 years? Yes, but young in spirit and vigorous in soul.—Wm. Denton.

CORNELIA.

Dear Doctor: It isn't necessary for me to say a word, but I feel that I must give you my love and wish you well in the material body. It seems almost like a dream that I ever lived in the flesh, and stood by your side, yet it was a reality. When you come home the infirmities of age will drop from you like the swan shedding its coat of feathers, and you will emerge from the chrysalis like a butterfly, and you will be free—free and filled with happiness. Dear doctor, your birthday is grand in the presence of all the dear spirit friends. You see them not but I am sure will sense their presence.—Lovingly, Cornelia.

PIERPONT.

My Friend: Long years have made their impress upon your head by silvered locks, and the frame is tottering, but through the eyes I note the grand and invincible spirit of Love. Such lives are worthy of emulation. You can not see the garlands of flowers that surround you this day, nor the wreath of sweet white roses on your brow; but we as spirits have brought you the fruits of our labors in loving thoughts and good intentions. Be happy and free from material pain until the end is our prayer.—Sincerely yours, Pierpont.

Our friendship began in 1843, when he supported me in presenting the science of the brain and psychometry in Boston, which he afterward eulogized in poetry.

GERRETT SMITH.

A true man and true patriot, devoted to his country and for the best interests of mankind. May happiness be your guide and staff until the end.—Gerritt Smith.

Mr. Smith's career in congress and as an influential leader of the anti-slavery party is well known. I published his portrait in the Journal of Man about 1850.

J. C. BUNDY.

Doctor J. R. Buchanan—Dear Sir: Allow me to add my name to the many that are near you in spirit today, wishing you happiness on this eventful occasion, your 84th birthday.—J. C. Bundy.

This was a pleasant recognition, as Col. Bundy and I had differed materially in some of our views when he was on earth.

A good man is known by his deeds. Your memory will be revered as that of an honest man, a profound thinker and a grand scientist. Congratulations.—James G. Blaine, Augusta, Me.

JOHN G. WHITTIER.

Many happy returns.—John G. Whittier, Dec. 11th, '98.

HORACE GREELEY.

Dec. 11, '98.—To know you in spirit and to be near you today is a pleasure to me, and I wish you well.—Horace Greeley, Dec. 11, '98.

THOMAS CARLYLE.

I greet you in friendship and congratulate you in your strength.—Sincerely, Thomas Carlyle, Dec. 11, '98.

EDWIN FORREST.

Life is a stage, whether in the spirit or material. I come to witness the placing of the scenery and the forming of the play. Like Rip Van Winkle, I say, "May you live long and be ever happy."—Edwin Forrest, Dec. 11, '98.

Mr. Forrest's visit was quite unex-

pected, as I had had no intercourse with him and seldom saw him in public.

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Congratulations on this auspicious day, a step nearer the realization of your hopes.—Thos. Paine, Dec. 11, '98.

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Mr. Wright was a prominent radical reformer fifty years ago.

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Joy be to you and yours on this day. — Henry Clay.

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I seem like a cloud in passing by, but I trust I will not leave a shadow to mar the perfection of this day, that makes a milestone in your life. Eighty-four years, and every year you have scattered the grain that will make the harvest of your perfect life. You may feel that your work has been in vain, but no indeed. It will spring up in after years and you will hear and realize the joys of victory in the life that is eternal.—Truly a friend, Kate Field.

I had never heard from Miss Field before, though she has often communicated with Mrs. Buchanan. As an admirer of her shrewd and vigorous writings I was delighted to hear from her.

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Mr. Spurgeon was the greatest preacher of London and terribly earnest in portraying the orthodox hell; but he had given me a previous communication, entirely repudiating it; so there is no material difference in our religion now.

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In the present age of scrambling for the filthy lucre, it is pleasing to see the disinterested motives of the few, the noble souls working for the good of their fellow men. In Joseph Rodes Buchanan I recognize one of these grand souls working for the good of their fellow men, and I love him for his nobility of soul and spirit. The steps may seem tottering and the flesh weak on this his 84th birthday, but the indomitable will and force and power of the spirit is as vigorous as ever. I look upon him as one of the brave warriors that never acknowledge defeat. Trials have encompassed him, the venomous pen assailed, yet his work still goes on, and ever will throughout eternity. It can be but a short time in the natural course of events ere he will be with us in spirit, gathered like a ripe sheaf of wheat,

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Marching, ever onward marching,
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They ne'er can hide the sweet sunshine,
For the soul fresh impulse feeling,
With a courage brave and strong,
Joyous in the grand revealing
Swellers aloud her happy song.

In the heart fond hope is springing
Like a fount of crystal flow,
Surging upward—onward winging,
Leaving all of dross below;
Soon we'll cross the mystic river
On a bridge of angel hands,
And our happy hearts will quiver
As we near the golden sands.

We are children of a Father
That unrolls a universe,
And inspires us with an ardor
All its glories to rehearse;
With a love our souls are filling—
Purest love that angels bring—
From the Father's heart distilling,
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Radiant in the sweet fruition
Of this hope inspiring theme,
We scan the shores of joy elysian,
Acme of the soul's bright dream;
Ever onward—ceasing never;
Oh, can it be poor mortal clod?
In the sphere of love forever
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Like a fount of crystal flow,
Surging upward—onward winging,
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Soon we'll cross the mystic river
On a bridge of angel hands,
And our happy hearts will quiver
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We are children of a Father
That unrolls a universe,
And inspires us with an ardor
All its glories to rehearse;
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305 & 307 North Front St., Columbus, Ohio.

WILLARD J. HULL, - - - EDITOR.

VOL. XXIV., JAN. 7, 1899. NO. 1.

The Light of Truth can not well undertake to vouch for the honesty of its advertisements. Advertisements which appear fair and honest upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

Rejected MSS. will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt. Obituary notices of five lines inserted free. Ten cents per line over that number.

Advertising department, Frank E. Morrison, Manager, 500 Temple Court, New York City, Boyce Bldg., Chicago, Ills.

THE NEW YEAR AND ITS DUTIES.

Seldom has so much history been made in a single year as that which has crowded into the affairs of the American people during the twelve-month just closed. And this is the most insignificant part of it really, for the history thus made involves prodigious sequences which future history must record. The nation has waged a successful war and removed forever, let us hope, the malignant power of a tyrannical government from the western hemisphere, and from a portion, at least, of the far East. This much is certain. The outcome so far as relates to the responsibilities thus self-imposed rests with the oncoming days of the nation's career. The past is safe enough, it has been lived, our energies as a people have been expended in and through it, and it must stand for what it is worth. At present it is no wise to brag for, compared with those achievements which might make us swell up and crow are the untried trials growing out of them which are yet to put to test the wisest statesmanship and the most generous philanthropy. These are the tasks for the new year in the political world. In the religious department public attention will be drawn to the constantly increasing dissatisfaction and consequent unrest in denominational circles. Our cause has made giant strides during the past year, although not along the old lines. The leavening process has widened and the year to come will record a more universal sensing and recognition of the angel world. The tasks before us involve renewed devotion to the end that a better understanding of Spiritualism may be the blessing of the people. The widest publicity is essential to this, hence the press must continue to be the chief arm of the movement in the world. Asked what is the supreme duty of Spiritualists relative to the work of their cause, we reply, support and increase the power of the press.

The Light of Truth will present for some time, from month to month hereafter, a contribution on astrology, contributed for this paper exclusively so that the Spiritualist press is contributed by the American Astrological Society of New York city. These papers deal principally with the phases of astrology, and are of benefit to our many readers interested in that ancient

The consensus of the competent is that the Light of Truth is the greatest journal ever published in the interests of Spiritualism.

This paper mailed to you for one dollar a year.

TO THE FRIENDS OF TRUTH.

Tell your acquaintances in this grand cause that they should subscribe for the Light of Truth on account of its intrinsic value. Many have not yet awakened to its great mission—its true aim in the field of enlightening mankind. A time may come when they will regret not having done so, but too late perhaps to recall a lost opportunity. It takes time and money to establish a paper like this, and decades may pass before another philanthropist will be found to build up another such journal as the Light of Truth is now. People seldom appreciate a good thing until it gets away from them. Let it not be the case in the present instance. Try and wake up to the fact that you have a jewel in the crown of spiritual journalism that is priceless in value—never again to flash its light in the dark shadows of superstition and ignorance should its rays be dimmed by sheer neglect of its owners—the Spiritualists. Now is the time to operate and keep it trimmed by an accession of new subscribers—the oil needed to keep this beacon-light burning indefinitely. You don't want to lose the Light of Truth—not if you could realize its worth—not if you could look back from a future period and feel the regret of its loss; the remorse of neglecting your duty when it was in your power to prevent its going out. Let each one send in an additional subscriber, besides renewing his own subscription for the new year, and all will be well.

A MEDIUM INDICTED.

A Philadelphia grand jury has returned an indictment against Mrs. C. B. Bliss, the medium so outrageously imposed upon a short time ago by a gang of raiders, whose calling would disgrace grave robbers. We don't wonder at the indictment. It is exactly what might be looked for in a "city of brotherly love," where on Christmas day occurred three murders, two highway robberies, while two women and a babe in different parts of the town were burned to death, besides a long list of minor crimes and casualties. The police say it was the busiest day of the year. Now let the friends of liberty rally to the defense of this case. Let there be established such a precedent on behalf of religious freedom, and the rights of conscience as will loom up like a thunder cloud before the next brutality of this kind and deter ghouls of the Mergaree ilk from their depredations. There are some mighty forces for good in Philadelphia, although it is the blackest city in a psychical sense on the American continent. The Light of Truth voices the sentiment and purposes of these vallant forces, who will see to it that Mrs. Bliss is fully exonerated and her outragers punished. Gird on your armor, friends, and show the world that something good can come out of Philadelphia, like out of Nazareth of old.

There is some mighty interesting reading in the report of Mr. E. C. Grece's speech in Detroit the other evening. It will be found on another page. There are a few hundreds of the same tender-footed gentry right here in Columbus, and were it worth the printer's ink we would print their names.

A Lima, O., bank was robbed the other day of \$16,000. No clew. If money talks there is a good opportunity for that \$16,000 to say something.

The Christmas number of our Texas contemporary, The Dawning Light, came out with gold lettered covers, making a neat appearance.

HELEN GATES HILL.

The great Commoner, to whom all life surrenders some time, touched the loyal spirit of Mrs. B. B. Hill on Christmas day and opened her long wondering, oftentimes perplexed eyes upon the supernal realms to which he is mortality's usher. He did his work so gently, so kindly, that no tremor, no pain marked the grand change, and even those who were nearest and dearest knew nothing of it. Rarely has a transition been marked by less of those shadows, expectancies and struggles so universally accompanying them. She had retired to her couch for a few moments' repose, the excitement incident upon preparations and Christmas surprises for her friends having somewhat exhausted her, and she gently slept into spirit life. 'Twas sudden, O so abrupt, so startlingly novel. Difficult indeed will it be to become familiar with this change. She was so imminent, so positively a part of her surroundings and of the lives of her family and friends, that her removal appears like the void produced by a solar eclipse. All who knew her will sense this terrible cut-off, this letting down, exhaustive feeling.

She was a rare woman. Words are hard to muster with which to clothe a sentiment any loved one would wish to speak over the lowly dust of Helen Hill. We knew her, ay, well we knew her. For many years she has been to us one of those mother souls to which the law of consanguinity bears little relation.

A woman of firm convictions, frank expression, unbounded vivacity and the gentlest pathos. What she did for the world was done in the open. She detested hypocrisy, and was impatient always for the largeness and directness of truth; a keen judgment, reading men, measures and policies accurately and with dispatch.

Myriads of people, and especially Spiritualists, in this country and in Europe, will bear in fond memory the virtues and nobility of character of Mrs. Hill. She had rounded out sixty-five years, and, in the natural order of things, could not be expected to grace many years more the great circle of friends in which she moved. She was vitally interested in the work of the old First Association of Philadelphia, her home city, also in the work of the Woman's Progressive Union of that city. Our old friend and comrade, B. B. Hill, will feel the tender messages of sympathy which come to him from all parts of the country. But he, like she, is not bereft. Death, while changing, does not destroy. The blessed consolation which a full knowledge of spirit communion can alone impart, is his in these hours of grief and loneliness.

At this writing we are without particulars of the obsequies, which occurred on the 28th ult., except that Harrison D. Barrett, E. W. and M. H. Wallis of England and W. J. Colville took part in them.

ELLA WHEELER WILCOX.

Light of Truth frontispiece this week is that of a woman whose merit and fame as a poet are among the wonders of American literature. She burst upon the poetic world a few years ago like a meteor and the quidnuncs named her the Poet of Passion, an alliteration as senseless as it was nauseating. She has outgrown it, fortunately, and today ranks among the extremely few real poets of the land. The poets of America are for the most part housed where criticism and certainly envy can not reach them. There are a few left and a few growing. Mrs. Wilcox belongs to the latter. She has written many beautiful poems, and being a poet she must perforce be a Spiritualist.

NOTES AND COMMENTS.

It is well, at times, to look the opposition to Spiritualism squarely in the face and give it credit for whatever it may possess. With such end in view the Light of Truth presents to its readers on another page a fair specimen of the struggle for light going on among the worms and moles of the mental night-side of humanity. The matter in question will be found under the caption "Blinks at the Light and Returns to His Burrow." It is indeed an amazing status in intellectual development which gives a man the power of seeing the truth in this manner and then turning his back upon it to mumble over the dry rot and exploded dogmas of the musty past. He calls it "the true light." This man doesn't realize that the world has grown up around him as a tree grows around and gradually obliterates a scar on its surface. He is simply a dead knot in the tree of life. The sun shines on him, to be sure, but he can give nothing in return. He can merely show himself, like any other knot. It is such men who have made a farce of the cause of Christ in all ages.

The great drawback to reform is the proneness of people to pick out and magnify what to them appear flaws and shortcomings, either in the reform itself or in people who adopt it. These they harp on and quarrel over, thus wasting years of time and finally die unsatisfied. Hence it comes about that the energies of life are exhausted on non-essentials, while essentials, those elements of vital necessity which constitute the essence of growth, languish for support. In the early days of Spiritualism a few persons with more sperm than brains contrived to get it mixed up with sexual promiscuity, and ever since then even unto this day the rag, tag and bobtail who fight Spiritualism the hardest use the senseless "free love" slogan as their chief weapon. In conversation with a minister the other day, a man who ought to know something, as he gets a big salary, he said that his greatest objection, in fact the only one he had to Spiritualism, was this looseness among them regarding the sexual functions. Strange talk from a preacher, but we let it go, merely remarking that to argue the point with him would be as senseless as to administer physic to a corpse. But here we are. These people are possessed of this false and silly conception of Spiritualism. They won't investigate it. They won't study its vast and beneficent religion, and they will go into the next life, spirit Jays, Reubens, as much out of place as a buffoon in a boudoir.

B. F. UNDERWOOD.

The Light of Truth gladly informs its readers of the restoration to health of the indefatigable student, orator and journalist, B. F. Underwood. In the course of a letter to the editor, inclosing contribution to the Light of Truth, Mr. Underwood says:

"Severe illness, lasting many weeks, has prevented in sending you anything for your columns. I am now on my feet again and am gaining daily. I had an attack of pneumonia.

"Mrs. Underwood joins me in the greetings of the season to you, hoping that 1900 will have in store for you many good things, and that the Light of Truth will be able greatly to extend its influence and usefulness. With a happy New Year's wish."

This paper is not published for profit. This may read queer to you, but if you knew its history as we know it, you would see the truth of the statement.

THE ECONOMICS OF MILLIONAIRE-ISM AND SUGGESTIONS FOR RELIEF.

In bestowing the right of combination upon certain men, the people, through their legislatures, have seriously jeopardized, if not, in fact, forfeited their right to life, liberty and the pursuit of happiness. It must be a very obtuse mind that doesn't perceive the trend of the socio-economic movements which are so abruptly prominent in the daily consolidation of vast interests under a single head, and which are known as trusts. And yet this condition is but a magnified form of an evil existing in every department of industry from the trust magnate down to the lowest toiler. The laborer works for his own interest at the expense of the community. It is a rare thing to see the opposite. This must be changed, but the change involves higher and broader education. The laboring classes are yet to see that by working for the interests of the social mass they are advancing their own interests. When this becomes known, the evils besetting labor will be largely cut off, and, carrying the same principle into the trust idea, there will be no more "stand and deliver" policies such as "corners," "conspiracies" and other piratical schemes to oppress industry and clog up the channels of trade and exchange.

The men who control vast fortunes have operated on the same principle along which the smaller fortunes have been amassed. The captains of industry and the masters of finance have taken advantage of those conditions in our economic system which have made the accumulation of wealth in our rapidly expanding and exhaustless country comparatively easy. The great point they fail to observe is the debt they owe to the generous and thoughtless community which has allowed them to amass their wealth. That part of their holdings embodied in social wealth belongs to the state and should be expended by the state in behalf of social objects.

The economic term "social wealth" is constituted of the unearned increment in enlarged land values, the productive power of railways and other forms of wealth arising out of conditions created by society. It is the accumulative power of wealth. It is the increase of an aggregation, not a segregation of units. This should accrue to the people. It should help to make pleasant and secure homes. It should go to provide the nation with public libraries, hospitals, kindergartens, training schools, universities, art galleries, baths, parks, gardens, fountains, music halls and other common possessions, where poor and rich, high and low, could obtain a broader thought commensurate with the natural progress of the nation.

The evolution of the millionaire, then is easy to account for, and his position in the monetary and industrial system can not logically be disputed when viewed from the causes out of which he has sprung. The causes are wrong. He is simply an object lesson. His operations in producing wealth form the kindergarten of the true industrial university. He demonstrates as an individual the practicability of a principle which would enhance the happiness of all the people if taken in hand by them. All the great public transactions of the country, like transportation, mines, telegraphs and telephones could be carried on by the people just as efficiently as they are now carried on by corporations, who hold their power by virtue of the people's will. How far the state may in its sovereignty arrange any system for the better equalization of wealth can not be limited nor its power in that direc-

tion disputed. All power inheres in the people. The people create the state. But we must look for a prodigious struggle before the usurped power now exercised by the banking system and mortgage holders will be relinquished.

The toilers of the land are perceiving that while they have drawn a very small proportion of the wealth they have produced, in wages, the great bulk of the "social wealth" they have been creating has gone to make up the vast and dangerous fortunes of the rich and oftentimes the unscrupulous. The wrong and the blame lie with the people. They have been allowing an octopus to grow whose tentacles ought to have been trimmed a quarter of a century ago.

Now, the question: "What shall we do with the millionaire?" can best be answered by providing some kind of stricture that will stop his propagation. The millionaire propagates himself largely through our loose, unjust and barbaric laws of inheritance. Primogeniture and entail were cut off, to be sure, by the framers of the constitution, but so long as the laws give sanction to the pen strokes of vast fortune holders in the disposition of their holdings we shall have something worse than English primogeniture and entail. There are thousands of young men and young women who come into the control of vast fortunes and vast power by virtue of our inheritance laws. In this way the surrogate's court sanctions every monopoly that robs labor.

Death is the greatest benefactor of the prospective millionaire. Now these heirs may be fools, tyrants, knaves or people of genius and worth. However that may be, they have the power to direct the lives of large numbers of other people through no merit of their own. They have done nothing in the line of production. They have never earned a dollar. They have added nothing to the aggregate wealth. They are simply warts on the hand of munificence. They buy power with the earnings of others. They have the best of everything and give nothing for it. Every graveyard is an avenue that marks the path of those who have produced them. Honest toil sweats and droops in order that they may have ease: labor deflected at the plow and starved horses in the furrow contribute still to their splendor and happiness. All this comes by inheritance.

Now we say let the millionaire alone as he exists today. Let him build his palaces and enjoy them. Let him have the satisfaction of being able to sign his name to a check for a hundred millions if he wants to. Let him be quoted and extolled and honored, but have your laws shaped so that when he comes to die he can not say how his millions shall be disposed of or what avenues they shall take in the affairs of the world after he is dead. A dead millionaire is of no more account than a dead pauper. Let us observe right here that under an altruistic or national stewardship of the sources and appliances of wealth there could be no millionaires. A different system would produce a different and more wholesome equalization. We are now dealing with existing conditions, and to deal with the millionaire or the multi-millionaire or the possible coming billionnaire under these conditions we must take into consideration consequential outworkings of the system. These of course give the rich the power, but not the right, to say who shall enjoy their accumulations after they get through with them. A millionaire is a steward whose office expires when he ceases to breathe. Not one of them ever earned the thousand-millionth part of his wealth. If they could show a just claim to their riches based on

the volume of their individual labor in its accumulation, then it would be robbery to expatriate them. But no one ever earned a million. It is a physical impossibility. No man can be a millionaire and not be a robber of labor. Therefore if the state upon his death takes that unearned increment of his wealth which has accrued to the aggregate wealth of the nation, the state takes nothing that does not rightfully belong to it. The millionaire had amassed his fortune by virtue of a freedom which the state guaranteed. To say that the state is not entitled to the power of its disposal is to say the state had no right to protect him in its accumulation. The machinery whereby this diversion of the millionaire's wealth should be effected lies in a stiff, strong inheritance tax. We say 75 per cent. Andrew Carnegie holds that it should be 50 per cent, and nobody will say that Carnegie is inoculated with communism, either. On this point he wrote six years ago: "Of all the forms of taxation this seems the wisest. Men who continue hoarding great sums all their lives, the proper use of which for public ends would work good to the community, should be made to feel that the community, in the form of the state, can not be deprived of its share. By taxing estates heavily at death the state marks its condemnation of the selfish millionaire's unworthy life."

Some states have an apology for such a law, notably New York, Pennsylvania, Massachusetts, Connecticut, New Jersey, Maryland, Delaware and West Virginia, with rates varying from 1 to 5 per cent.

In conclusion, we repeat that the social wealth, that portion accruing from the control and operation of mines, public lands, patents, railway franchises, etc., should be in every instance diverted into the treasury of the state, or the municipality. There is where it belongs. The millionaire does not produce this. Corporations and trusts do not produce it, yet they benefit by it and control it. It is the natural aggregation that wealth attaches to itself, the natural increase. The right of eminent domain applies here, and the state has the right, and not only that, but it is derelict in its duty by failing to utilize these vast sums in the betterment of the body politic. It is the unearned increment that makes the millionaire. Why should he, more than the state, dictate how it shall be used after he gets through with it.

The best organized tyranny in the United States is the Holy Medical Science, with motto, "The public be damned, it's the cash we are after." Happily the better classes of physicians are not parties to nor in favor of the organization. The fact of the matter is the people are at the mercy of an organized band of fakirs, men utterly devoid of principle, who have bribed and browbeaten legislatures, hoodwinked the public and foisted their particular remedial practice upon the country willy nilly. These men could never succeed in the race for pelf were it not for the plot laws, whereas the skillful practitioner wins his way by merit alone and does not resort to such subterfuge nor countenance the conspirator quacks in whose behalf the laws are enacted.

The Duluth (Minn.) Tribunal suggests that it be made a penitentiary offense for a doctor to rip open a person on pretense of curing appendicitis.

Lillian Russell says her heart has turned to stone. Hearts are likely to ossify when diamonds are trumps.

Don't figure the Philippine problem without the priesthood.

SHORT STOPS.

Prepare for the grip.

Are you a subscriber?

Remail this paper to your friend.

A new edition of "Periodicity" by Prof. J. R. Buchanan will appear shortly.

When, oh when, will the people put statesmen, instead of politicians, in control of their public affairs?

The greatest socialistic lever today is industrial combination. The greatest Spiritualistic lever is ecclesiastical disintegration.

A Kansas widow had a man arrested for stealing \$700 from her not long ago, and, when he had been acquitted, she married him. An unfeeling Western paper intimates that it was not because the widow believed the accused to be innocent that she wedded him, but because she was determined to get her hands on some portion of that \$700.

Many men of many minds. How true this is! And how true is it that such ought to be the case! Consider, if you can, a state of society where there was no difference of opinion. You have now arrived at a conception of what must be the estate of those who have out-reached progress; ergo, thoroughly dead. The frictions of thought make up progress. Differences are the adjusters of things.

There is one man in this country who made a record for himself at the late convention of the Federation of Labor which Mephistopheles might well envy. His name is Gompers. Capitalism paid Samuel Gompers well for the spectacle he made at that convention and the vote he extracted from trade unionism, by which the salvation of the laboring classes, like Christ of old, was nailed to the cross of plutocracy. The time is coming when Gompers will not count the fourth part of a cypher in a realm of vacuums.

Professor Chas. A. Briggs, who a few years ago shot into the air of common sense like a rocket, has come down a plain stick. He is now a full-fledged Episcopal clergyman. There is this much, however, to be said for Episcopatism. It is not Presbyterianism. When Mr. Briggs horrified the cobwebs of Union Theological seminary, a good many people really thought that the right of habeas corpus had at last penetrated the austere shell of Calvinism, and that lost souls would be called up for a mitigation of sentence. But the world reckoned without the stick to the Briggs rocket.

ESSAYS IN BRIEF.

The animal man shows prosperity by an independent swagger and the effects of high living. The spiritual man by a superior refinement and higher knowledge.

We act wiser than we know because intuition rules beyond exterior knowledge or common education, being a monitor over our impulses or possessions for a material effect.

Make the world laugh and you have it at your feet. But make it sad, and you will not be well remembered. People have sorrows enough of their own without wishing to have others added. Good cheer gives temporary relief to these, and gratitude is the remedy for the rest.

Parents inflict punishment, cease, their own harmony has been disturbed. The discord of the child with the parent solicits this. Nature does likewise. Self-injury brings sympathy from both. Lawbreakers against others is therefore a greater offense than against self.—A. F. M.

"The word of God"—Biblical—refers to mediumship.

VOICE OF THE PEOPLE

HOW THEY WOULD SPEND IT.

If I had \$500,000 I would not stop trying until I would have established societies in every town of 100 inhabitants in the state of Missouri with test mediums. Then found a home for the development of mediums.

R. R. P.

Manchester, Mo.

Editor Light of Truth—What would I do if I had \$500,000? I would work on the plan, let us do evil that good may come. I would bribe congress to enact a few just laws. I think that would do the people more good than anything else. Enclosed find \$1 renewal for Light of Truth.

A. W. FRANKENBERG.

Columbus, O.

To the Editor Light of Truth—If I had \$500,000 I would help every organization or enterprise that is laboring to free men and women from the bondage of superstition and ignorance and to make this world fit to live in. Especially that patriotic organization, "The American Secular Union"—and Spiritualism, which has given to the world a rational scientific religion, based upon demonstration and evidence, instead of faith and credulity.

JOSEPHINE NORRIS.

Lamar, Mo.

If I had \$500,000 I would spend every cent of it in establishing a home and school for so-called "incurables," for children, in which the first and principal thing taught would be divine, mental or Christian science. Then employ the best mediums of the country to help develop their mediumship. In this way we will get the highest and best truths. I know, because of practical experience. Who will co-operate with me? Let us be practical. The \$500,000 will come. As a starter, I dedicate my home, time and knowledge.

In truth,

JENNIE B. PURVIANCE.

Perryville, Ark.

Editor Light of Truth—In regard to the question of spending the sum of \$500,000 benevolently, I would say that I have less faith in giving direct than in placing the needy in positions where they can help themselves. Hence I would not aim to doctor effects but strive to remove causes. I would take the sum named and secure it the best I could as a perpetual fund. I would use the interest only in sending broadcast free liberal literature to the laboring classes, thus educating them upon all economic subjects. Especially those of currency and finance, which form the base of physical happiness for all civilized humanity. And as one of the effective mediums for the accomplishment of the end in view, I would have constantly in mind the circulation of the Light of Truth and kindred publications.

J. R. BUELL.

Indianapolis, Ind., Dec. 12, '98.

What I would do if I had \$500,000: I would purchase 200,000 acres of as good land as ever man's foot stood on, bordering on an excellent ocean, and have now for sale at a comparatively nominal price. There I would establish a limited system of co-operative industry—farming, mechanical manufacturing, and shipping, building our own ships and doing our own freighting. Then I would set thousands upon thousands to work developing every branch of industry as rapidly as it could be done safely, insuring

every family a home of comfort, and every man and woman employment. I would establish the very best schools, parks for recreation and places of innocent and refining amusement. I would not have a single liquor or beer saloon to corrupt the citizens and absorb their earnings. Thus I would have a society free from the need of (debasing) charity, and from police courts. Who has the \$500,000 to take my place and do this good work? No time should be lost or the opportunity will pass by.

E. O. BALL.

Brooklyn, N. Y.

To the Editor—Of late many writers, with little or no money at all, have been telling the readers of the Light of Truth what they would do with \$500,000, "if they had it."

So far the fellow with that amount of "sound money" has said nothing.

In a few words, I will say what I am willing to help do, if the rest are disposed to aid in what I consider a laudable work. The fact that the initiative and referendum has taken root in South Dakota opens the way for the proposed movement, viz: Secure the passage of laws enabling the state to accept and hold, with no power to dispose of by sale, free gifts of land. The property of all persons occupying these donated lands shall be exempt from taxation. In lieu of taxes they shall annually pay into the state treasury the "rent value" of the unimproved land. All betterments shall belong to the person who makes them and shall be exempt from taxation.

If the legislature of South Dakota will enact laws to this end, I am willing to contribute monthly to a fund for the purchase of land for this purpose.

To my mind this will remove, or at least minimize that greatest of all stumbling blocks to the world's prosperity—landlordism. Who will join in this work? Please don't all speak at once. The submerged majority could hardly endure a sudden sunburst of general and permanent prosperity.

Yours truly,

C. H. MERRY.

To the Editor of Light of Truth—I have hesitated to answer ere this because the question propounded can only be correctly answered by those who are in actual possession of this amount. Human nature is peculiar and selfish in the extreme. This fact, Mr. Editor, you will verify, for of all the wealthy Spiritualists in this and other countries, how many have ever spent, even part of their fortunes in the cause which we know carries the fundamental basis of all lasting reform. Witness the struggle of our Spiritualistic press. A few measley (in comparison with other journals) weeklies or monthlies are all we have, and what a struggle they must have. Then see our speakers, such men as Lyman C. Howe, who for half a century has for a small stipend given his energy and strength for the manipulations of higher intelligence. A very discouraging field to enter, and at whose border a conservative man would hesitate. Now the question, How would I spend \$500,000? As I say, I should first like to be the possessor of it. But I know of no better way to spend it than in the promulgation of Spiritualism in our centers of learning. I should use every endeavor to get the attention of scientific and literary people to the facts and verities of our claims, we would thereby strike at the root, for from these centers the rest of the world take their cue. Once Spiritualism recognized by the scientific and intelligent world, it would cease to become an object of ridicule and a plaything in the hands of the vulgar and ignorant. The application of its principles would fol-

low, and a regenerated society stripped of selfishness and intemperance would result. With selfishness and intemperance intact, all reforms will fail. Only Spiritualism can eradicate it; hence my reason for spending the amount in this direction.

J. LEONARD KRAMER.

Bradford, Pa.

To the Editor—If I had \$500,000, I should, with all my heart and soul, be ready to contribute \$10,000 towards the erection of a much-needed "Home for Poor Incurables," first in my native city, Cincinnati. Next, I should aid others by word and act. Deeming that nothing is, at present, more needed, I should solicit aid; should also engage some unemployed, striving "over-educated" young men to read to these incurables well selected, healthy, thought-inspiring books and facts, at least twice a week. I should also have non-sectarian talks and some music, selecting young women who can feel the power of such and who need to earn an honest dollar, thus encouraging these for their years of hard work and privations. I should further aid honorable people who should live together—such as are not eligible to the old folks' home. I should also select with care girls from different shops who are worn to hopelessness and nerve-tatters, giving to such rest of soul and body.

Next, I should promptly aid in placing into positions at least two talented young men by sending them to Europe for some finishing touches (I should, with pleasure, contribute \$2,000 for this purpose)—one of these young men being a stranded, yet worthy, "blue-ribbon" violinist, his mother and himself intelligent Spiritualists, as is the writer, through indisputable evidences of spiritual intercourse in the glorious philosophy of immortal reunion with loved ones—the other a singer of promise.

Last, though not least, I should establish a refuge for poor doctors and once-useful citizens, who have been unfortunate in losing their means when too late to again get a hold upon life. I should succor such as fall into despair even to the contemplation of self-destruction—so deplorable an ending of earthly life.

These are among subjects much more numerous than the happy world does care to know. So little would aid, at times—the more is the pity! I therefore, deeply fell to considering these relations of ours—doing what we may, to become as worthy saviors of ourselves as well. So would I deem it an honor to do in faith and practice.

CLARA E. D.

THE BABBLING BROOK.

For the Light of Truth.

"Oh, babbling brook! winding over the leas
And under the grand old forest trees;
Don't hurry so fast this sunshiny day,
But teach me to be as glad and gay!"

"I'm only a babbling brook! you may say,
Whose mission is babble, all the day!
I bask in light; ripple always in song;
So give, and then get the way along.
I envy no river, brooklet or lake,
That softly may flow o'er sand or brake;
For all, according to nature, will go,
And whether we dance or gently flow;
We each should work, living wisely, to do;
And rest, neither idleness, can woo,
If we would reach grand old ocean so vast,
And swell its wave-melodies at last."

"Seek not the deep, flowing river to be,
If Nature a babbling brook made thee!
But drink in light, singing sweetly your song,
Thus giving, and getting, life's way along.
For sometime you'll reach the ocean of light,
To live in its brightness and add to its might."
—Lisle E. Saxton.

The inhabitants of Arran, where the maidenhair fern grows plentifully employ it as a substitute for fern.

THINKS THERE IS TOO MUCH GOD IDEA.

Editor Light of Truth: I, a constant reader of your valuable paper, would, if permitted, make a few suggestions on the God-idea. Whilst I very much delight in the furtherance and progression of knowledge in searching for the good and the true in all things, I want to say that I do not approve the idea "that God exists in all things;" that all things are God, as proclaimed by some of your contributors; that He exists in material things, "objects," matter, is to me ridiculous in the extreme. Because God made this infinitesimal mote called earth and placed it in the grand aggregation of His system does not follow that it is God, other than a small portion that is spirit.

Should I make a wheelbarrow I am not the wheelbarrow, "and it is not I." A man takes an ax in his hands and chops down a tree; will any sane man say that there is any intelligence displayed "or manifested in the process" by the ax? Matter has no intelligence whatever; we have no evidence that it exists in material things. Notwithstanding that "matter is necessary for the maintenance and sustenance of animal life," we have no evidence, at least I have none at all in my experience, observed any manifestation of its existence. The ax is the material agent, directed by intelligence, just as is light, electricity and all other "of the contributed material elements of the universe." Nature in all her operations is the natural agent of God, the Supreme Intelligence. It is the only true, reasonable and logical theory that expresses the undeniable truth of the great first cause of organizable creative power. Matter is not mind. Man's soul is not of material, hence the idea that matter is intelligence is absurd, non-Christian and tends to infidelity. This materialistic doctrine that God exists in rocks, the mud on your boots, etc., is debasing. It has been written and rehearsed thousands of times and thousands of years, adding no evidence in its favor and much less peace and comfort to the heart of man. The capacity of man's intelligence in this life is certainly limited. Therefore it should be the aim of your contributors to earnestly impress and teach the present and all succeeding generations the great truth that man has, beyond all possible doubt, a future spiritual existence. So let us for the sake also of true spiritual progression stop this useless and erroneous agitation, seeking after new philosophy, which creates only doubt, and stick to the comforting idea "God, Spirit Intelligence" are one, "the Reality," the truthful representative of all—yes all that man can possibly hope for of the eternal future. It is the only true doctrine that can possibly bring peace, comfort and consolation to the poor wandering souls that are halting and astride the fence in miserable doubt. Seek therefore, through spiritual phenomena, to establish the fact, the truth, of the immortality of the soul. It is evidence sufficient, or should be a once convincing, and therefore consoling.

J. HAMILTON PRICE.

Liberty, Wash., Dec. 15, '98.

Mrs. Merrie L. Abbott of West Branch, Mich., was elected prosecuting attorney of Ogemaw county at the late election. Mrs. Abbott is clearly intelligent under the constitution, says the dean of the law department of the University of Michigan.

In each wing of the ostrich twenty-six long white plumes grow to maturity in eight months. In the male these are pure white, while those of the female shade to ecru or gray.

IN RE THE HISTORICAL JESUS.

To the Editor: In your issue of the 10th inst. I notice an article referring to my communication in re "Antiquity Unveiled," by M. Cohen.

Mr. Cohen has slightly misunderstood my meaning; my skepticism referred to the fact of the existence of Jesus and the Apostles, rather than to the truth of one book or the book. I have got the book "Antiquity Unveiled" at hand to refer to, so am unable to see the exact point of Mr. Cohen's criticism.

I should like to hear from others who have studied the subject, what evidence really exists outside of interested, priestly fabrications, of the existence of Jesus of Nazareth, as anything more at least than a purely local teacher and reformer. Moses Hull in one of your late issues observed, in reference to Jesus, that the proof of his reality was irrefutable. What is this proof? The six lines in Josephus is direct proof in the other direction, as they are acknowledged to be an interpolation, and if they were not they would be damning by their faint praise.

But all this is of secondary importance as far as I am concerned, and the chief object I had in writing my original letter was, not the existence or non-existence of Jesus, but the far more important question to my mind: Is truth as difficult to obtain in the spirit spheres as it is on earth?

These contradictory communications from apparently high and pure sources have always been a puzzle to me, and they are no doubt frequently a stumbling block to others in their investigations of Spiritualism.

No one having responded to this, the essence of my inquiry, I should like to be permitted to try to answer it myself. From my experience of trance mediumship I find that as long as one limits oneself in one's talks with spirit friends, to matters affecting one's moral, intellectual and emotional nature, the replies are all that are elevating, ennobling and strengthening; but as soon as one broaches matters appertaining to others or to material subjects, past, present or future, the replies immediately become worthless.

It seems, then, that either our spirit friends are unable to get into sufficient rapport with outsiders to give trustworthy answers or that they have their own reasons for not encouraging such inquisitiveness and take this way of rebuking it. But after all, is it not wiser and altogether better for us to devote ourselves to the now and leave the misty past to take care of itself?

Imagine for a moment that infallible statements could be counted on from those passed on about all the affairs of their own and others' lives. How it would be abused, especially by the evil-minded! It makes one shudder to think of it!

A. K. VENNING.

INFERNAL.

"What is an orphan?" asked the teacher. None of the children seemed to know. "Well, I'm an orphan," said the teacher, as not too plain a clue. A hand popped up and the owner exclaimed: "An orphan is a woman that wants to get married and can't."

The superintendent of the Missouri State Fish Hatchery was recently surprised on draining off a pond containing bass to find very few fish in it. At first theft was suspected, but closer investigation revealed the missing fish in a condition of hibernation, or winter sleep, in the mud covering the bottom of the pond.

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CORRESPONDENCE

THE FIELD AT A GLANCE.

Geo. H. Brooks has been lecturing in Chicago, Ills.

J. Frank Baxter spoke in Salem on New Year's day.

F. T. Ripley serves the Villa Ridge, Ills., Spirit Temple society this month.

Mrs. Jennie Hagan Jackson is located at Fort Worth, Tex., 716-Florence street.

The Southern California midwinter encampment opened at San Diego last Sunday.

There is prospect that the Bangs sisters of Chicago will visit Europe shortly, professionally.

E. W. Sprague and wife will serve the Philadelphia Spiritualist society the Sundays of January, 1899.

Mrs. Maggie Waite's next engagement is at Hamilton, Ont. She remains in Toronto until the 5th inst.

The Spiritualist society of Galveston, Tex., held their holiday celebration on Dec. 31. A large program and an old fashioned watch meeting were carried out.

The friends of Spiritualism in Brooklyn are to assemble in a grand mass convention Jan. 17-18. Eminent speakers and mediums will be in attendance, and a good time is guaranteed to all.

Meetings are held every Sunday evening at the Washington hall, corner of Washington boulevard and Ogden avenue, Chicago. Dr. Roberts lectures upon some subject taken from the Bible and relating to mediumship. Mrs. L. A. Roberts gives messages.

F. E. Irvine writes: The St. Paul Spiritual Alliance is holding meetings every Sunday at 8 o'clock p. m., in Odd Fellows Temple, Wabasha, and Fifth streets, with increasing attendance. Mrs. Carrie Tryon lectures on subjects taken from the audience, and gives tests and spirit messages with excellent success.

The Campbell Bros. are now located at 3430 Franklin avenue, St. Louis, Mo., where they have fitted up comfortable seance rooms, and where they will give sittings for life-sized spirit portraits, seances and slate writing, and will remain for about two months. They write that they were very successful in Pittsburg, Pa., also Columbus, O.

S. G. Mosher of Chicago says: I want to say a good word for Mrs. Tripp. She is a true materializing medium. She is located at 73 East Thirty-first street, Chicago. She has held six materializing services in my home, and I know they were not frauds. Spirits came out of materialized lace, sang and lectured to us and dematerialized in plain sight.

E. W. Wallis, Esq., editor of the Two Worlds, will make a flying trip to Cleveland and give his farewell lecture there on Sunday, Jan. 15th, Mr. Wallis embarking for Old Mexico and on Wednesday, the 18th, from there. Should Mr. Wallis arrive in time he will deliver a lecture on Tuesday evening, at the home of Thomas and Mrs. Lees, 1021 First avenue.

The new board of officers of the Illinois State Spiritualists' association is thus composed: President, George B. Varne, 3402 Prairie avenue, Chicago; vice president, Col. James Freeman, Bloomington; secretary, Miss Ella M. Johnson, 11,437 Harvard avenue, West Pullman; treasurer, Ervin A. Rice, corner 17th and Clark streets, Chicago. Trustees—Hiram Eddy, De-

Kalb; Orrin Merritt, Genoa; M. W. Packard, Bloomington.

Sol Palinbaum writes: "On Monday evening, Dec. 12, 1898, a 'materialization' seance was held at 313 6th street, Oakland, Cal., under the mediumship of Dr. Barker (the duke). With the aid of several confederates he succeeded in banging a table around the room and playing some unrecognizable music on a mandolin. He was tied to a chair with ropes but the 'spirits' did not seem able to loosen him. At the conclusion of the seance he inquired of those present if they were all satisfied, and proceeded to collect 25 cents a head, when Sol Palinbaum, an old-time Spiritualist and medium, denounced him to his face. Spiritualists and the public generally should beware of the 'doctor' if he should appear in their midst. He is slightly lame and generally carries a cane. Mr. Ellis, Mr. Palinbaum, Mr. Emerly, I. L. Palinbaum and many others were present."

Titus Merrett, secretary, writes: The Yonkers Spiritual society continues its sessions every Friday evening. Mrs. L. A. Olmstead of Brooklyn has been prevented from participating in our meeting as usual, owing to the illness and death of her mother. Since that event we have had no visit from her. The spiritual philosophy was clearly and ably presented last evening, Dec. 30. Mrs. M. H. Wallis of England was present, accompanied by Mrs. M. Rathburn and Mt. Vernon friends and a large attendance of new investigators. Again Spiritualism was ably elucidated and its importance in human progress clearly defined, and must have stimulated further investigation. Our society tenders thanks to Light of Truth for publishing in full Professor Andrew's address. The Light of Truth certainly has an able corps of correspondents, and its circulation should be largely increased. Mr. E. W. Wallis will be with us Jan. 6.

Rowland E. Webster writes: Professor Oscar A. Edgerly has been lecturing for the Society of Spiritual Science in Atlanta, Ga., for the past four months. His lectures have been considered very good, being both interesting as well as instructive. We are sorry he is about to leave us for Boston to fill his engagement there, and wish him every success. We have a very nice hall of our own and are doing all we can to spread the good news of Spiritualism, having had continuous meetings for almost three years, the greater part of which time Mrs. Loe F. Prior has occupied our platform, as we believe in having a resident lecturer as much as possible. She has been away for her health in California, but are pleased to say will return to us the beginning of the New Year, to take up the work again, and we are looking for a successful course of winter meetings, as she has made a number of friends in this city during her previous residence here.

Carrie F. Weatherford writes: My work at this point is especially well appreciated, and the official board has decided to hold test meetings Thursday nights only. I can be addressed for week night services or for funerals at Rochester, Ind., care of Major Bitters.

The Rochester, Ind., Republican says: "Mrs. Carrie Fuller Weatherford's lecture last evening on the 'Invisible Forces of Nature' was truly beautiful and decidedly edifying, and the manner in which she analyzed the elements was of the highest interest to intellectual persons. It is the invisible forces that makes the flowers bloom and gives us the beautiful things in the vegetable kingdom. The invisible forces are God's power, by which he manipulates the untold millions of planetary systems, and it is this same

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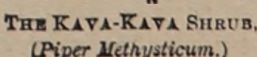
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And now while coming in touch with the spiritual cause, I wish to state that today, Dec. 25, I gave myself a Christmas treat in the form of a trip to the city (Pittsburg), and took in the services at Sixth Street Spiritual church. The meeting was presided over by Mr. Stevens, whom every one knows is the "right man in the right place." The speaker was F. Cordon White, whom it was my pleasure to hear for the first time. His remarks were of high moral tone and right to the point. But when he came to the tests, all we can say is that they were marvelous. Names, location, circumstances were all given with such accuracy that it is impossible to explain them away, and all we can do is to accept them as facts, and a veritable demonstration of that great and mighty problem which has puzzled the multitudes for ages, "If a man die shall he live again?" The seed which is being sown in the city is bearing fruit in a quiet way. The earnest workers who are quietly putting forth a masterly effort to sustain and to educate those who can come in touch with the higher world will probably never realize the good they have accomplished.

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QUESTIONS AND ANSWERS.

QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—What is selfishness?—
Psychic Student.

Answer.—Selfishness is an evil with many tentacles or a condition of mind that assumes a variety of forms in as many personalities—alike only in first progeny, though founded on a higher basis where mental activity or intellectuality rules. It is largely an inherited evil and belongs to the animal nature of man—excusable where ignorance rules, though subject to restriction, censure or punishment under circumstances. Moral suasion is the proper restriction to put upon children, and censure when willful. Punishment will depend on circumstances. In adults, where reason is supposed to hold sway, the latter is the rule. If not by statute law, by natural law. Selfishness clashes with spiritual nature, and reaps results fitting the case; for as soon as the mind reasons it becomes en rapport with the spiritual side of nature, and must submit to its rulings. Nature, like the human entity, is positive and negative—commonly known as spirit and matter—intelligence and love predominating in the former; sense and self in the latter. Man in the negative state is an animal, governed by sense and self, or the senses and the emotions (impulses). This is the savage state. But there is an intermediate state, where reason begins to dawn, and love takes form in comport with reason. This is the average man among the higher types, and the sufferer among the races. Partly because dominated by the animal on one side and reason on the other; and, as before stated, subject to the keen influences or rulings of spirit because en rapport with it by virtue of his superior condition as a human entity. Now, selfishness is often governed by human reason—made to subserve purposes not in harmony with spirit. Here is where trouble begins. Statute law prohibits it where it can gain a foothold, as in so-called crimes. But there are many crimes not yet punishable because too subtle to be reached by man-made law. Spiritual law, however, can not be eluded, this being absolute, though slow in its process like growth. A selfish act is a cause that can not escape its natural effects, sooner or later. The law of compensation is not a myth. People often forget what the cause has been that affects them. In their agony of despair they see only the present, and think they are suffering injustice. Well, sometimes they are, but it can not be for any length of time, as spirit is theirs. Right will prevail and justice be upheld. But, as a rule, the just or true are warned against injustice or evil. Intuition is their guide. This only becomes beclouded when selfishness is active. A rogue sooner deceive a selfish man than a selfish one—although the rogue is the greatest sufferer in the end, for there is such a thing as the being bitten under circumstances. To use a rogue selfishly will inevitably result in disaster—selfish use, if but temporarily—darkens the intuitive perceptions of the shrewdest, and he becomes the victim; though spirit too withholds its warning at times when a necessary lesson is to be gained or an old score of the past paid off that has been long forgotten by the victim

to be. "Vengeance is mine, saith the Lord," is not a mere aphorism, but contains a scientific fact. Spirit desires no revenge in the sense of the word. But an injustice creates a discord in the human spirit, which must be neutralized by compatible losses, and, though it takes years, it never adjusts itself except by a similar agony or suffering brought as an effect upon another. An injury done to a fellow mortal is an injury done to self. A good deed reacts for good. Love begets love, and is the future heaven for all. Selfishness is hell, and hell is selfishness pure and simple—ranging from an unkind thought up to crimes so-called; and love is its antithesis, the law of spirit—God!

Question.—Why has love such variety of definitions?—Reader.

Answer.—Because each one defines it according to his mode of expressing it in matter—his consciousness of it. The child would say it is the feeling it has for mother. The lover knows of no other than the passion he has for his adored one. The parent thinks love for children is the purest and truest; the devotee love for God, etc. Each one defines it as he feels it. But it is the same causal impulse acting under different circumstances. In fact, the various modes are but a reaching out for the genuine—a constant giving out to attain the receiving of it, or to attain the rapport with it as it exists in nature. God is love, truth and will, but love is the aim the world is now trying to find. It has the truth—inspiration—as manifested through poets, authors, musicians, sculptors, inventors and genius generally, but it lacks love. As in the dark ages ignorance ruled, so in this age selfishness rules. But like ignorance seeking truth as a needed desideratum, so selfishness is now seeking love as a balm for its sufferings. Will-power is as yet but relatively known and possessed by the few only—being known as hypnotism, and, like love, in its first bloom, largely misused, and to some extent criminally exercised. But this is due to ignorance of its real use, as love is when exercised for unspiritual purposes, as in deceiving the weaker or impulsively applied—without forethought of the injury that may accrue. Hypnotism is defined as the control of the stronger over the weaker mind. But this is only one manifestation of will-power. As soon as it becomes more general or more developed, other effects will be seen not yet known. It then, too, will be subject to various definitions, as love is now. But love in highest known phase is doing for others—humanity, charity, benevolence, or labor. The latter is the surest way to receive it or inherit it positively. Thus the present state of affairs among mankind. A higher power imposes labor on all to aid in the development of that which man is intuitively reaching out for—happiness, so-called. When that becomes as general as knowledge or the power of acquiring truth, man will be given other duties; and such that will aid him in the development of will-power in its true measure. In the meantime let all strive for positive love by the known methods. There are many very near the goal; and when that is reached, they will feel the cause upon them for the third and last need to make the perfect spirit—one in harmony with the triune condition of universal spirit or God, which is reason (inspiration), love (happiness), and positive will, (control over matter as spirits of this calibre possess it).

Question.—If in thought transference you see the object in your mind's eye, is that clairvoyance developed or un-



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developed? If you get the thought transferred to you in words through your brain is this mental telepathy?—Stella.

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The Author's Symposium

CAPITAL.

(By Karl Marx.)

Section 4, page 26.—The fetishism of commodities and the secret thereof.

A commodity appears, at first sight, a very trivial thing, and easily understood. Its analysis shows that it is in reality a very queer thing, abounding in metaphysical subtleties and theological niceties. So far as it is a value in use, there is nothing mysterious about it, whether we consider it from the point of view that by its properties it is capable of satisfying human want, or from the point that those properties are the product of human labor. It is as clear as noon-day that man, by his industry, changes the forms of the materials furnished by Nature in such a way as to make them useful to him. The form of wood, for instance, is altered by making a table out of it. Yet, for all that, the table continues to be that common, every-day thing—wood. But, so soon as it steps forth a commodity, it is changed into something transcendent. It not only stands with its feet on the ground, but, in relation to all other commodities, it stands on its head, and evolves out of its wooden brain grotesque ideas, far more wonderful than "table turning" ever was.

The mystical character of commodity does not originate, therefore, in their use-value. Just as little does it proceed from the nature of the determining factors of value. For, in the first place, however varied the useful kinds of labor, or productive activities, may be, it is a physiological fact that they are functions of the human organism, and that each such function, whatever may be its nature or form, is essentially the expenditure of human brain, nerves, muscles, etc. Secondly, with regard to that which forms the groundwork for the quantitative determination of value, namely, the duration of that expenditure, or the quantity of labor, it is quite clear that there is a palpable difference between its quantity and quality. In all shades of society, the labor-time that it costs to produce the means of subsistence must necessarily be an object of interest to mankind, though not of equal interest in different stages of development. And, lastly, from the moment that men in any way work for one another, their labor assumes a social form.

Whence, then, arises the enigmatic character of the product of labor so soon as it assumes the form of commodities? Clearly from this form itself. The equality of all sorts of human labor is expressed objectively by their products all being equally values; the measure of the expenditure of labor power by the duration of that expenditure, takes the form of the quantity of value of the products of labor; and, finally, the mutual relations of the producers, within which the social character of their labor affirms itself, take the form of a social relation between the products.

A commodity is, therefore, a mysterious thing, simply because in it the social character of men's labor appears to them as an objective character stamped upon the product of that labor; because the relation of the producers to the sum total of their own labor is presented to them as a social relation, existing not between themselves, but between the products of their labor. This is the reason why the products of labor become commodities, social things, whose qualities are at the same time perceptible and imperceptible by the senses. In the same way the light from an object is

perceived by us not as the subjective excitation of our optic nerve, but as the objective form of something outside the eye itself. But, in the act of seeing, there is, at all events, an actual passage of light from one thing to another, from the external object to the eye. There is a physical relation between physical things. But it is different with commodities. There, the existence of the things qua commodities, and the value relation between the products of labor which stamps them as commodities, have absolutely no connection with their physical properties and with the material relations arising therefrom. There it is a definite social relation between men, that assumes, in their eyes, the fantastic form of a relation between things. In order, therefore, to find an analogy, we must have recourse to the mist-enveloped regions of the religious world. In that world the productions of the human brain appear as independent beings endowed with life, and entering into relation both with one another and the human race. So it is in the world of commodities with the products of men's hands. This I call the Fetishism which attaches itself to the products of labor, so soon as they are produced as commodities, and which is therefore inseparable from the production of commodities.

[The Light of Truth has for sale a popular edition of Karl Marx's great work, from which the above is taken, in magazine form. Price 30 cents.—Ed.]

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COLUMBUS, OHIO, - JAN. 7, 1899.

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NEWS OF THE WEEK

The Oregon and the Iowa arrived at Callao.

The czar's peace conference will meet in St. Petersburg in March.

Hobson finally kissed his way to San Francisco and shipped for Manila.

Frank Jay Gould paid \$30,000 for a seat in the New York Stock Exchange last week.

Admiral Bunce having been retired, Admiral Dewey is now senior officer of the navy.

Steps have been taken to provide additional coaling stations for warships in the Atlantic and Pacific.

Major General Francis V. Greene arrived in Washington from Havana and tendered his resignation to the president.

Judge Day, chairman of the American peace commission, reached Ohio; he expects to devote himself to his law practice.

Mrs. Isabel Mallon, better known by her noms de plume of "Bab" and "Ruth Ashmore," died at her home in New York city on the 27th ult.

A former master of Ely workhouse in England has just been admitted as a pauper inmate to the institution over which he formerly presided.

The president of Denison university announces that John D. Rockefeller has promised that institution \$100,000 if the Ohio Baptists will raise \$150,000.

The house naval committee has reported favorably the bill to allow the secretary of the navy to recruit that branch of the service up to 20,000 men.

The statement of Sir William Crookes of the danger of a wheat famine was contradicted by the former statistician of the department of agriculture.

The American troops have begun the patrol of Havana in order to prevent disorders; there was some shooting Christmas eve, and an unknown man was killed.

Senator Morrill of Vermont passed away Dec. 28th. He was in his eighty-ninth year and had been in continuous service in the senate and house of representatives almost 40 years.

Judge W. H. Taft, whose decisions in cases growing out of the Chicago railroad strikes in 1894 gave him an unenviable notoriety, is mentioned for the presidency of Yale university.

Governor-elect Stanley of Kansas will not sign a warrant for the death of John Collins, convicted of murdering his father. The governor-elect does not believe in capital punishment.

The American Federation of Labor, in session at Kansas City, has refused to give its indorsement to a petition to congress for a law imposing an internal revenue tax on all factories employing women and children overtime.

A San Francisco, Cal. newspaper report states that Bishop Garrison, accompanied by Mrs. Fish-Schlesinger, applied in Judge Joachimsen's court for a warrant for the arrest of the members of the state board of Spiritualists and the editor of the Philosophical Journal on a charge of libel.

Judge Disette of Cleveland in criminal court sustained the demurrer made to the indictment against ex-Mayor F. E. Magowan, Mrs. Magowan and Mrs. Wynn, Mrs. Magowan's sister, upon the charge of child-stealing. The court ordered all of the defendants in the case discharged, saying that it was not a crime for a mother to steal her own child in the state of Ohio.

The Chicago and Northwestern railroad company has discharged all women not in its service over two years. This affects about 200 clerks and stenographers along the entire system. The trouble is not that women are inefficient, but that their employment narrows the field for securing good men from the lower ranks. It is the Northwestern's policy to advance its employes from low places as occasions present, and with women filling many places it can not get the supply that it will be able to under the new order.

Miss Brosseit of Milwaukee retired as usual in her apartments on the 23d of July last. On the following morning when it was time to awaken her from sleep, and though at times she would open her eyes, she seemed unconscious to her surroundings. The case has baffled many physicians. At last an application of "suggestive therapeutics," a form of hypnotism, was tried, and the patient last week was successfully brought out of her long trance. Though very weak, she is able to say a few words to those around her. She has been kept alive with liquid food.

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